

so that wedlock begins at once at puberty.¹ Schwaner reports,² from the Barito Valley, that children are often betrothed and married by the fathers when the latter are intoxicated. The motives of the match are birth, kinship, property, and social position, and the marriage is hastened, lest the parents should see their plans to satisfy these motives frustrated by the children if they should delay. The intimacy of the children is left to chance. Wilken says that child marriage seems to be, in the Dutch East Indies, an exercise of absolute paternal authority, especially seeing that they have marriage by capture. The father wants to secure, in time, the realization of plans which he has made. Especially, the purpose is to make the man take the status-wife appointed for him by the marriage rule, —his mother's brother's daughter. Wilken also explains child betrothal and marriage by the fact that girls have entire liberty until betrothed, and the future husband wants to put an end to this. Girls are often betrothed at birth and married at six, although they remain with their parents. In some parts of the East Indies the custom is declining; in others it is extinct. In some places it continues, although marriage by capture is extinct. Where marriage by capture exists, the reason for child marriage is the fear that the girl may be stolen by another than the desired husband.³

399. Child marriage in Hindostan. By the laws of Manu⁴ a man may give his daughter in marriage before she is eight years old to a man of twenty-four, or a girl of twelve to a man of thirty, and he loses his dominion over her if he has not found a husband for her by the time that she might be a mother; yet intercourse before puberty is especially forbidden.⁵

The Hindoos, including Mohammedans, practice child marriage and cling to it, in spite of the efforts of the English to dissuade them from it, and in spite of the opinion of their own most enlightened men that it is a harmful custom. It is deeply rooted in their mores. The modern Hindoo father or brother considers it one of the

¹ Holm, *Angmagslikerne*, 52; Nelson in *Bur. Eth.*, XVIII, Part i, 292.

² *Borneo*, I, 194.

³ *Bijdragen tot T.L. en V.-kunde*, XXXV, 161, 165 ; Wilken, *Volkenkunde* ^ 277.

* IX, 88, 93, 94.

6X1,59,171.